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INBRED SIN

EVANGEL PRESS

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INBRED SIN.

BY

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PREFACE.

I HAVE not been able to find a short, concise work on "Inbred Sin." I find this theme more or less treated in works on kindred subjects. It seems to me there is a demand for such a work, for two or three reasons. 1. Multitudes of otherwise intelligent Christians have little idea of the meaning of the terms "Inbred Sin," "Depravity," etc. 2. There is a soul-cry going up from the best of the justified Church for a better experience. Never was the cry louder or more intense than to-day. 3. We believe this cry is occasioned by the battle waged

with self. We believe that a Scriptural understanding of the nature and remedy for inbred sin would be a blessing to many more, as it has been to many who have entered into "the glorious liberty of the sons of God."

If this book should not prove helpful in leading inquiring souls to see their privilege, and throw off "the yoke of inbred sin," we hope, at least, that it may suggest the idea of such a work to some one else who is fully competent to write a book distinctively on this topic.

The truths contained here *have* been helpful to some. May they be helpful to all who desire to know all their privileges in Christ.

THE AUTHOR.

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INBRED SIN.

CHAPTER I.

WHAT IS INBRED SIN?

THE term "Inbred Sin" is not Scriptural, yet it contains a concise explanation, or comment, on the Scriptural terms, "carnal nature," "our old man," "the flesh," "fleshly lusts," etc. The term "Inbred Sin" expresses the same thing as the theological terms, "total depravity," and "original sin." We believe inbred sin to be the chief cause of backsliding in our churches, and the great cause of the tardy growth of so many, who have been long enough in the way to have become giants in Israel, who yet remain, year

after year, in spiritual swaddling clothes. Hence it seems to us proper to present, in concise form, a treatise on this disease of soul, and its cure; especially as we find a widespread ignorance in the matter in the Church of God, among otherwise intelligent Christians.

Inbred sin may be defined, *negatively*, thus: —

1. *It is not sin as an act.* Sin is committed as an *act* in three ways. We speak, or do, or think. Or, in other words, sin as an act is in the word, the deed, or the thought. A person cannot commit actual sin, except in one of these three directions. The same may be said of sins of omission. Hence all sin, as an act, is either of omission or commission, in thought, word, or deed. But sin in thought, word, and deed, is not inbred sin. Actual sin is the result of inbred sin. Actual sin bears the same relation to inbred sin that the plant bears to its

root; the same relation that the eruptions of leprosy (a Scriptural type of sin), bear to the inward disease, — the relation of effect and cause. Inbred sin is a *state* of heart causing outward manifestations of sin. St. James (chapter i. 15), says: "Then when lust hath conceived, it bringeth forth sin." And our Saviour still more forcibly tells us the source of actual sin in Mark vii. 21–23: "For from within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man." Outward sin is well catalogued. It is a howling wilderness that produces wild beasts; it is a corrupt heart that produces such sin. The *state* of heart that makes these manifestations is inbred sin.

2. *The appetites of the body are not inbred sin.* Our physical appetites are hunger,

thirst, and the sexual. Some have fallen into error here, maintaining that Adam was not created pure and holy, because he possessed physical appetites. Hence, they have considered the body sinful, and have striven to eradicate the appetites, by the punishment of the body, by self-denial, fastings, flagellations, self-tortures, forbidding to marry, seclusion in the cloister and monastery. But sin is in the soul, not in the body. The appetites are an original part of our nature. It is not their use, but their *abuse*, that constitutes sin. God created man in His own image, of "righteousness and true holiness." He gave him a body, with appetites to be regulated and kept only for lawful use. It is for the glory of God to take food sufficient for the wants of the physical man, but excess becomes the sin of gluttony, and so with excess in the other appetites. For "whether we eat or drink, or whatever we do," we are commanded to "do all to the glory of God."

Enoch and Abel and others pleased God while in the body. But Scripture says: "They that are in the flesh cannot please God." Hence, "flesh" does not mean the body. Inbred sin, or "flesh," then, does not mean the physical man.

3. *Nor does inbred sin consist in thinking of evil.* A great many good people are much perplexed and hindered at this point. They desire to be right in the sight of God, but thoughts of evil are suggested to their minds, and they think it sin, and are harassed. These thoughts of evil come from two sources: either from the laws of mental association, or by the suggestion of the devil. For instance: A devout soul kneels before God in the spirit of earnest desire. After a few moments of prayer, he finds his mind wandering off onto other subjects, purely by the law of association; a train of thought has been started, and he reproaches himself for wandering thoughts, when his purpose has

been pure. His mind has acted naturally, in a manner wholly beyond his control — not sinful at all. Or the subtle enemy of all good injects into the mind suggestions to doubt, or pictures crime or wickedness, so that we cannot help thinking of such things. Herein is the difference between a purified soul and one in whom is inbred sin: A pure heart will spontaneously and instantly feel an abhorrence. Such suggestions will be as repugnant as the touch of a viper. A man who is an unprincipled and dangerous villain comes to your house and rings the bell. You come to the door, recognize him, and hear what he has to say. But if you welcome him, invite him in, and are pleased to have such a man in your house, then you become a partner, in a sense, with him in wickedness. It did not compromise your character when he knocked at your door, but it did when you took him in so willingly. So when a thought of evil comes to your

heart, it does not compromise your character; but if you are glad it came, and welcome it, you were like it in character all the time. The old adage is so true that we quote it: "We cannot help the unclean birds flying over our heads, but we need not let them build their nests in our hair." *Thoughts of evil are not evil thoughts.* Thoughts of evil become evil thoughts only when they are pleasing to us. Joseph had thoughts of evil suggested to him by the temptress. He could not help thinking about the crime; but he had no desire — it was abhorrent to him. Hence, they were not *evil* thoughts. A greater than Joseph, when tempted of the devil to make stones into bread in the wilderness, to cast Himself down from a pinnacle of the temple, and to worship the devil, could not refrain from the mental act of thinking of these sins; but He did not dally a moment with the thought; but said: "Get thee behind me, Satan."

There was no inbred sin to welcome the suggestion. If we find anything in us that causes sin to appear attractive, we may well cry in fear and trembling: "Create in me a clean heart, O God!"

Inbred sin is that depraved state of the heart which resulted from the loss of original righteousness.

Some in perplexity have asked, "Did God infuse evil properties into the soul?" Certainly not. The "carnal mind" is the result of man's following his own will, having lost the image of God. On the day that Adam sinned he lost the original "righteousness and true holiness" in which he was created. His heart was left to its own devices, and unrestrained by the Divine will (as a voluntary agent), it naturally developed a positive hostility to the will of God. As when life departs from the body, positive corruption begins, so did the soul of Adam on the withdrawal of God manifest that corrup-

tion which is called "inbred sin," because it is innate or natural. This is inbred sin: a corrupt state of heart which opposes God and holiness. In the unregenerate this state of heart is not only contrary to the will of God, but must always continue thus, unless God move upon it by His gracious Spirit.

"How helpless Nature lies,
Unconscious of her load!
The heart unchanged can never rise
To happiness and God."

This evil nature was transmitted by Adam to his children. It is said (Genesis v. 3): "He begat a son in his own likeness, after his image." This is the statement of the great law of hereditary depravity. His first-born illustrates this sad truth of original sin, by murdering his brother. This is the state in which we all find ourselves — a tendency of heart away from the Divine will: original sin, which breaks forth into actual transgressions.

To make our subject more practical: How may we detect inbred sin in ourselves? 1. It is that state of heart that makes us *loth* to do God's will. 2. It is that state of heart that makes us *unwilling* to do the will of God. 3. It is that state of heart that makes it appear easy to do what we know to be wrong, and hard to do what we know to be duty. It was a surprise and a wonderment to the little girl as she felt its risings in her soul, that led her to say: "Mother, why is it that naughty things are always so nice?" It manifests itself in the babe when it has lived but a few weeks, before it has had time to learn evil by example of others. People often speak of "the innocence of the babe," and the expression may well apply as far as actual transgression is concerned. But before the babe knows good from evil, wicked tempers and passions exhibit themselves, which are manifestations of inbred sin. Cases are on record of small

children, of a few months in age, becoming so angry as to die in a fit of passion. One of the missionaries states that the Hindoos and Mohammedans almost universally concede the depravity of the race. Among illustrative examples he gives this one from one of the chief men of Lucknow: "The sinfulness of man," said he, "is easy enough understood when we remember that in disposing of a good thing — for instance, milk — we have to carry it to men's doors; and when we wish to furnish that which is evil — that is, sell rum — we have but to open a shop, and they come to us. That is, we will make sacrifices to destroy ourselves, but none to help ourselves." We find ourselves prejudiced against our own convictions of duty and right. Most people find it in what they term their natural disposition. Here is one man, he has a violent temper which he in vain attempts to control. He is off like a flash of powder. Another is naturally sullen

and revengeful. Another is inflated with pride, a portion of which he controls, for appearance sake. It is natural for another to be covetous. From his earliest moments he is grasping and seeking his own interests only. Inbred sin is usually what the Apostle speaks of in Hebrews, 12th chapter: "The sin that doth so easily beset you." It fits us as easily as a well-fitted garment. Dr. Watts and Charles Wesley call inbred sin "the seeds of sin," because all outward or actual transgressions spring from it. Charles Wesley calls it "inbred leprosy," likening it to a disease deep-seated in the soul.

"Jesus, a word, a look from Thee
Can turn my heart and make it clean;
Purge out the *inbred leprosy*,
And save me from my *bosom sin*."

The apostle Paul states it as a law of our being. Now a law is simply a power or method of working. He says in Rom. vii.

21: "I find then a law, that, when I would do good, evil is present with me." And this is the universal consciousness and testimony of the race, — an original disposition, deep-seated in the soul, that contends against our moral sense. It is that in the soul that echoes the voice of Satan, that is so in harmony with him that he asserts a claim to it, and uses it as a vantage ground to capture the man. Jesus said: "Satan cometh, and hath nothing in me." Inbred sin had no place in Him. This is what makes most men an easy prey to temptation. It is this that is the source of all the sorrows and sins of the world. It is this that is the source of all the opposition of this world to godliness. It led men to crucify the Son of God. The Apostle truly says of it: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." It will be the chief element of hell, and is

hell already begun in the soul while in this life, restrained many times only by surroundings, or Providential interference.

CHAPTER II.

INBRED SIN IS NOT REMOVED BY CONVERSION.

THE conversion of the soul is the most important event in its history. It is the grandest experience in the believer's spiritual life. We do not affirm that it is the greatest experience, *in degree*, but in the sense that the laying of the foundation is of the utmost importance, for it prepares the way for the final laying of the cap-stone. So is conversion the grandest step, because it prepares the way for all others. You cannot take the second step until you take the first. The bridegroom counts it the most fortunate day of his life when he formed acquaintance with his bride, for it made marriage a possibility. Conversion is the great event of experience, for by

it the higher degrees of grace are made possible; and by it we become candidates for the second degree, and are put in more favorable conditions for growth in grace. Our relations to God and sin are changed in several particulars. These relations are expressed by the terms "justification," "regeneration," "adoption," etc., denoting changes of relation, which, while not the same in meaning, yet take place at the same time.

Now we find much ignorance as to how much God does at conversion in the Church to-day. We wish, therefore, to show what is accomplished, and what is not accomplished at conversion.

I. What does God do for the Soul in Conversion?

1. *Man, in conversion, became a new creature.* A great many fall into the error in the use of figures of speech, in making them apply in all directions, even to the least details,

to particulars that were never intended. We must use an illustration or figure only as far as its author intended. How much did the Holy Spirit intend by the figure of the new birth? We believe the figure was intended to convey the idea that the soul at the new birth became so changed as to have new faculties given it that did not before exist. Before, it had no spiritual perception nor feeling; it was dead to the things of God. Now it perceives, feels, and wills, in the direction of God's requirements. This is so different from its former condition as to be equal to a new creation, and hence is called "the new birth." Now it sees beauty in God's truth. "The eyes of your understanding being enlightened." Like a man in a clear night, who sees what seems like a large star. A telescope is handed him, and through it he sees that there are two. So the soul now sees old things changed; sees old truths as they are. Once he saw the Gospel truths in-

tellectually, now he sees them spiritually. He also has new affections, so that he loves the things he once hated, and *vice versa*. He has new ambitions. Once he loved to shine for self, and now he loves to shine for God. Now he has longings to see Christ, such as he never had before. Now there is a love to God where there was none before. His new faculties prove that a change has taken place in him.

2. *He is acquitted, or pardoned, for all past transgressions.* All sin that he has committed is forgiven. In the language of the courts of justice, he is justified. Sin, as an act — actual transgression — is forgiven, because he accepts Christ by faith for pardon, having confessed his sins. In the language of Scripture, his sins are "blotted out," "remembered no more against him." He is as free from the claims of the law as if he had never sinned.

3. *He is adopted into the family of God.*

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He is an heir of God and joint-heir with Jesus Christ. He receives the witness of the Spirit to his adoption. "The Spirit itself beareth witness with our spirit that we are the children of God." As an heir of God, he has a title to heaven, if he continue faithful to God.

4. *This change also gives him power to keep from committing wilful sin.* So low has the standard fallen, that it is currently understood to-day in the Church that a Christian can commit sin, and it will be considered all right if he only asks forgiveness. God is so ready to forgive that we can obey or not, if we only have stated times of asking forgiveness. The Apostle Paul says to those who talked the same way in his day — who seem to think that evening prayer would settle all wilful sin of the day, whether there is an intention to forsake it the next day or not —

"Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" St. John declares that, "He that is born of God doth not commit sin." He will not intentionally violate one of his Father's commands. *For the term sin, in the New Testament, as an act, always signifies voluntary transgression.* Says Dr. Lyman Abbott, of the Greek verb *hamatano:* "It signifies, in the New Testament, *moral wrong;* never a mere error in judgment." God does not hold us responsible or guilty for sins of ignorance. Paul says: "Where there is no law, there is no transgression"; and again, "Sin is not imputed where there is no law." So that a Christian is one who does not knowingly transgress the commandments of God. So that, by the Divine life in him, he is kept from all those guilty thoughts, words, and acts, of which inbred sin is the root. This is thought by many to be an impossible experi-

ence, and absurd doctrine, partaking of the nature of enthusiasm. But it is the enthusiasm of the Bible, nevertheless. It is Scriptural. Said Jesus to the impotent man: "Sin no more, lest a worse thing come upon thee." And the Apostle John, writing to the church, says: "My little children, these things write I unto you, that ye sin not." "Whosoever abideth in him, sinneth not." Says Mr. Wesley, in his sermon on "The First Fruits of the Spirit": "They are not condemned for any present sins, for now transgressing the commandments of God. For they do not transgress them; they do not walk after the flesh, but after the Spirit. This is the continued proof of their 'love of God, that they keep His commandments.'" When a Christian feels within him the stirring of anger, or pride, or envy, or malice, his faith in God is such as to enable him to repress the word, the thought, or the act of sin. If his faith fail not, he may have constant victory, and keep

these from outward expression. While some one may say this is not common, average experience, we say it *ought* to be; it is within the possibilities of grace, and is actual, as proved in the experience of some justified Christians. It would be a more general experience, if people had right instructions, as we will attempt to show farther on. The large part of the Church (according to their own testimony of "heart wanderings," "crooked paths," and the like), are in the alternate experiences of backsliding and repentance, which, to say the least, is not favorable to growth. It need not be so, for our God does not wish it to be so, and has made ample provision in the atonement to cover all our need.

5. *Conversion creates abhorrence of inbred sin, and a desire for a pure heart.* It could not be otherwise. Every dutiful child of God loves what his Father in Heaven loves, and hates what his Father in Heaven hates;

God loves purity, and hates impurity; and when a Christian sees sin in himself, he abhors it, for it is contrary to the nature of God whom he loves. For it is impossible to love God and love that which is hostile to God. And sin is contrary to the Divine nature. Conversion is like refreshment to a starving man; it excites all his nature after a fulness of that which he has tasted. It is a spurious conversion that does not beget a thirst after purity of heart and freedom from all inward tendencies to sin. We may well doubt our conversion if we do not desire all the mind of Christ to dwell in us. One writer declares, with a good deal of truth, that "we are guilty of all sin which we do not hate." Every Christian has a hope of seeing Jesus, and of being made like Him. And the Apostle plainly declares: "Every man that hath this hope in him (Jesus) purifieth himself, even as he is pure." One of the strongest evidences that we are converted and not

in any degree backslidden, is an intense desire for a pure heart. That is what the true Church of God has been praying all along the ages, in such hymns as, —

> "Oh, for a heart to praise my God!
> A heart from SIN SET FREE,
> A heart that ALWAYS feels Thy blood
> So freely spilt for me."

We do not mean to say that this longing is always so clearly defined, that they know just exactly what they desire. But there is a soul-cry for it that many times has been unable to voice itself. Oh, what responsibility, on the part of preachers and teachers, in leading the flock! We have dwelt on what conversion opens up of experience and privilege because, in these days, if we speak of another degree of grace beyond, a cry is raised that conversion is depreciated. And also for another reason: to help us more clearly to understand what conversion does not do for the soul.

II. *At conversion, all the carnal mind, or inbred sin, is not destroyed.* A very troublesome residuum still remains, which is the chief cause of backsliding, intensifies the power of the temptations of the devil, is the root of the strife we often see among Christians, and is that which demands satisfaction from the world, leading so many followers of God to go to the world for gratification. It is this "inbred corruption" that makes a Christian life so hard to so many; that calls simple duties, that reason would say ought to be considered privileges, heavy crosses. There is but one class of people who have ever denied that the remnants of depravity still remain in the believer. And they cannot be consistent in so doing, as we shall attempt to show in this chapter. They deny it, for what would seem to one not conversant with the matter, to be a singular reason. *They only deny it when a cure is recommended for it.* Like a sick man, to whom a

remedy is proposed that he does not wish to take, he will sometimes deny that he is sick in order to escape the remedy. Some people try to make out that they are not sick when they are, hoping thereby to avoid the expense of a physician. They feel as if it were too expensive to have a doctor. But it costs a great deal to be sick, when we might be well. And so they deny that they have any inbred sin — a proposition that is contrary to Scripture, to reason, and to experience, as we shall endeavor to show.

1. *The Scriptures teach that remnants of carnality, or inbred sin, are in the justified believer.* We might cite many instances in the Old Testament. We will, however, mention but one, concerning which, it seems to us, no candid person will entertain any doubt. Inbred sin, in the heart of Jacob, took the form of covetousness. Jacob would have made a a good Wall-street broker. But Jacob became a follower of God. At Bethel, he made

a covenant to be faithful to God, and God promised that Jacob should be under His especial care and protection. "And Jacob vowed a vow, saying, If God will indeed be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then the Lord shall be my God" (Gen. xxviii. 20, 21), — a decision and purpose as determined as ever a seeking sinner made to God. And as God had promised to be his God if he made this covenant, we must conclude that he, then and there, became a child of God. And yet we find, again and again, after that, in his dealings with his uncle Laban, that covetousness still lingered in his heart, — his besetting sin.

Let us turn to the New Testament. Paul says to the church at Corinth (1 Cor. iii.): "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk,

and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Here he acknowledges that they were "in Christ," and "brethren," but that they were "carnal," "babes in Christ"; that is, the carnal mind still existed in these brethren. And no one could say to the Apostle, we are pure in heart; we became so when we became brethren; for he tells them in the next verse in what form inbred sin exhibited itself. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" This Scripture clearly teaches, then, by the recognition of the Apostle, that we may be "brethren," and yet be "carnal," as evinced in unholy temples. These had not backslidden, for they were "babes in Christ." Neither had inbred sin been destroyed in these "babes in Christ." The Apostle describes, in the seventh chapter of Romans, the struggle of a man with inbred sin. Some have understood

in this chapter that a Christian is referred to; others, that it refers only to the unconverted. While it illustrates, in some degree, the case of every one, both saint and sinner, in whom dwells the carnal mind, it seems to us more especially to illustrate the experience of the Christian who has perceived the exceeding spirituality of God's law. It is only a Christian with an abhorrence for sin divinely implanted, who could utter such a heartrending cry as: "O wretched man that I am! Who shall deliver me from the body of this death?" But the confession of the man is the Scriptural confession of a man in favor with God. Hear him in the twenty-second verse: "For I delight in the law of God after the inward man." Now the man who delights in the law of God, *after the inward* man, is a Christian, — a servant of God. So David says. We take David as authority on this point in the first Psalm. "His delight is in the law of the Lord; and in his law doth he meditate

day and night." Of such a man the inspired penman says, "Blessed"; and a little farther on he says: "*The ungodly are not so.*" And yet he may delight in the law of the Lord in the inner man, and yet have the same experience that the Apostle speaks of in the next verse (Rom. vii. 23): "But I see another law in my members, warring against the law of my mind." In the epistle to the Galatians, Paul tells us of this same law of inbred sin in the Galatian Christians, who had "begun in the Spirit," and expected to be "made perfect by the flesh." He says: "This, I say then, walk in the Spirit and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other, so that ye cannot do the things that ye would." Here we have a contest in the hearts of these Galatians between the Spirit and the flesh. Mr. Wesley says on the passage: "But the Holy Spirit, on his part, op-

poses your evil nature"; and again, in his sermon on "Sin in Believers," he says of the passage: "Nothing can be more express. The Apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers; that even in the regenerate, there are two principles, contrary the one to the other." Inbred sin had come into this church in the same form as at Corinth. The Bible abounds with the teaching that inbred sin exists, in a degree, in the justified. We find, too, that the Thessalonian Church were "in God the Father, and in the Lord Jesus Christ" (1 Thess. i. 1); and yet some things were lacking in their faith (1 Thess. iii. 10). Inbred sin lurked in a state of imperfect faith in the heart that failed to save them from a certain sin that they were as yet ignorant of as displeasing to God.

CHAPTER III.

INBRED SIN NOT REMOVED BY CONVERSION. [*Concluded.*]

We have shown that at conversion the sinner is justified, regenerated, adopted, has the witness of the Spirit, receives a power that will keep him from committing known sin, and feels an abhorrence to everything unholy within or without; that he has a joy and peace such as he never knew before. Let us look at the further experience of the young convert. We have shown that Scripture teaches that there are still remnants of depravity in the heart. We come, then, to see if experience bears us out.

2. *Universal experience confirms this truth.* In the newness of life the young convert goes forth with a bounding heart, feeling "strong in the Lord, and in the power of

His might"; ready to do anything for God. He is kept so wonderfully that he never expects to sin again, or have any desire to sin. He hates sin. As the old hymn expresses it: —

"I thought I never should sin any more."

But a sudden temptation comes to him, and he flies into a passion; has lost his temper. What does he do now? A great many get discouraged at this point, doubt their conversion, are led to believe, after all, there is nothing in religion, and give it up. This is the chief reason that there is such a host of people to-day who had a clear experience of conversion, but for want of instruction at this point have given the whole matter up. This is, we believe, the chief reason why there are so many backsliders. In many communities there are as many as there are professed Christians in the place. *There is a crying-out need of light and instruction on the nature of*

inbred sin to preserve the fruits of our evangelistic work. We hear everywhere serious, thoughtful men, lamenting the difficulty in keeping converts in a justified state. We only use this illustration of loss of temper to express one phase of experience; there are other lusts of soul that manifest themselves. Loss of temper is one of the most common. But there are many who are not discouraged from Christian life, even at a break-down like this; they know God has pardoned them, and they are doing as well as they know, and they come and ask God for pardon for the sin committed while in passion, and start on again, resolved next time to be watchful — to lean by faith on Jesus every moment. Again they are tempted, under provocation, to speak the angry word; but, looking to Jesus, crying, "Lord, help!" victory comes. Temper was there, but God gave grace to overcome, and come off without committing actual sin. But the temper

was there. And if the convert goes on from this time and never yields to it once (a very rare case), yet it is there, and his heart is not pure. How contradictory to all experience is the assertion that Christians are freed from inbred sin at conversion. If such were true, then there have been but a very few conversions, if any, since the world began; for the majority of Christians cannot testify to any such experience. Or, if there have been many conversions, the majority of the Church have been living in a backslidden condition, and are in it to-day; for it is not their experience now. Or the convert may not be afflicted with inbred sin in the form of temper. There are other manifestations. Covetousness lurks in some, and hinders growth in grace. A heart whose tendency is to unbelief; a tendency to backsliding in others; a sullen, sulky, North-American-Indian-disposition in others; lust tempts others; pride, others; love of the world still others;

wilfulness still others. At times these have to be struggled against. They are felt at times; we do not say always.* Mr. Wesley says, in his sermon on "The Scriptural Way of Salvation": "Hence may appear the extreme mischievousness of that seemingly innocent opinion, that there is no sin in a believer: that all sin is destroyed root and branch the moment a man is justified. By totally preventing that repentance, it quite blocks up the way to sanctification."

We deem it uncharitable to say that we are saved from inbred sin at conversion, for it would make backsliders of many devoted souls who are serving God to the best of their knowledge, who do feel these lusts of soul. Mr. Wesley says on this point in his sermon on "Sin in Believers" (page 110 Wesley's Sermons): "And as this position — there is no sin in a believer, no carnal mind,

* The writer quotes Mr. Wesley frequently, because all evangelical Christians admit that he interpreted the spirit of New Testament piety as correctly as any one during the past century.

no bent to backsliding — is thus contrary to God's Word, so is it to the experience of His children. These continually feel a heart bent to backsliding; a natural tendency to evil; a proneness to depart from God and cleave to the things of the earth. They are daily sensible of sin remaining in their heart, pride, self-will, unbelief; and of sin cleaving to all they speak and do, even their best actions and holiest duties. Yet at the same time they 'know they are of God'; they cannot doubt of it a moment." *So evident is this truth, that all the churches, whether Catholic or Protestant, admit it, in their creeds.* The Council of Trent, whose canons are the highest standards of the doctrines and discipline of the Roman Catholic Church, at its fifth session, held June 17, 1546, issued this confession: "But this holy synod confesses and is sensible, that in the baptized there remains concupiscence, or an incentive (to sin), which, whereas it is left for our exercise, can-

not injure those who consent not, but resist manfully by the grace of Jesus Christ."

The Greek Church (or Eastern division of the Catholic Church), in the Longer Catechism, speaking on the text, "they that are Christ's have crucified the flesh with the affections and lusts," says: "How can we crucify the flesh with the affections and lusts? By bridling the affections and lusts, and by doing what is contrary to them." The Reformed Church of Germany, in the "Formula of Concord," Art. IV., Sec. 8, says: "But we acknowledge that this liberty of spirit in the elect children of God is not perfect, but is as yet weighed down with manifold infirmity, as St. Paul laments concerning himself about this matter" (Rom. vii. 14–25; Gal. v. 17); and again, Art. VI., Sec. 3: "And they that believe, acccording to the spirit of their mind, have perpetually to struggle with their flesh; that is, with corrupt nature, which inheres in us even till

death. And on account of the old Adam which remains fixed in the intellect and will of man, and in all his powers, there is need that the law of God should always shine before man, that he may not frame anything in matters of religion under an impulse of self-devised devotion, and may not choose out ways of honoring God not instituted by the Word of God."

In the "Helvitic Confession" of the Swiss Churches we find this statement: —

"*Secondly*, in the regenerate there remains infirmity. For since sin dwells in us, and the flesh struggles against the spirit in renewed persons, even unto the end, the regenerate are not able at all readily to accomplish what they undertake. This is confirmed by the Apostle in the Epistle to the Romans, chap. vii., and Gal. v."

The Heidelberg Catechism of the Reformed Church, published in 1563, asks thus:

"*Question* 56. What dost thou believe concerning the *forgiveness of sins?*

"*Answer.* That God, for the sake of Christ's satisfaction, will no more remember my sins, neither the sinful nature with which I have to struggle all my life long; but graciously imparts to me the righteousness of Christ, that I may nevermore come into condemnation."

The Confession of the Church of France, prepared by Calvin, contains in Art. XI.: "Even after baptism it is still of the nature of sin, but the condemnation of it is abolished for the children of God, out of His mere free grace and love; and further, that it is a perversity always producing fruits of malice and rebellion, so that the most holy men, although they resist it, are still stained with many weaknesses and imperfections while they are in this life."

The Belgic Confession of the churches of the Netherlands, Art. XV., says: "Nor is it" (original sin) "by any means abolished, or done away in baptism, since sin always issues

from this woful source as water from a fountain; notwithstanding it is not imputed to the children of God unto condemnation, but by His grace and mercy is forgiven them. Not that they shall securely rest in sin, but that a sense of this corruption should make believers often to sigh, desiring to be delivered from the body of this death."

The Church of Scotland, in Art. XIII. of its Confession, says of conversion: "And fra thine cummis that continuall battell, quhilk is betwixt the flesh and the Spirit in God's children."

Art. IX. of Church of England declares: "And this infection of nature doth remain, yea, in them that are regenerate."

Art. XXIV. of the Irish Church is as follows: "This corruption of nature doth remain, even in those that are regenerated, whereby the flesh lusteth against the Spirit, and cannot be subject to the law of God."

Also the third Canon of the Synod of Dart:

"By reason of these remains of indwelling sin, and the temptations of sin and of the world, those who are converted could not persevere in a state of grace, if left to their own strength." The Westminster Confession contains these words: "There remaineth still some remnants of corruption in every part, whence ariseth a continual war, the flesh lusting against the Spirit, and the Spirit against the flesh." This agreement of all the creeds is on a matter of experience. Their lack of experience, deeming it *necessary* to contend against inbred sin all through life, proves nothing. While experience proved that the life of Israel in the Wilderness was unpleasant at times, their ignorance of Canaan did not disprove its existence or its glories. So these creeds do voice an experience of the renewed man struggling against inward evil, establishing the point that inbred sin is in the justified believer; but these creeds do not prove that it must be so until death.

Mr. Wesley says in his sermon on "Sin in Believers": "The same testimony is given by all other churches; not only the Greek and Romish Church; but by every reformed church in Europe of whatever denomination"; and again: "It hath been observed before, that the opposite doctrine, that there is no sin in believers, is quite new in the Church of Christ; that it was never heard of for seventeen hundred years, — never until it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer; unless, perhaps, in some of the wild, ranting Antimonians." We have shown that Scripture gives no warrant to believe that sin is all destroyed in justified believers, that this is confirmed in the experience of converts, and that this is the universal testimony of all the churches, as voiced in their creeds.

3. *And it is contrary to the reason of the thing.*

(1.) It is unreasonable, for it contradicts the universal testimony of all Christendom. For human nature is the same in all ages, and the working of the Gospel is the same.

(2.) Inbred sin never was forgiven, and never can be forgiven, either in this world or the world to come. It is not one of those things that forgiveness *could* touch. Forgiveness is granted only for those things that we *do;* not for what we *are* by nature. Inbred sin is not a deed, but a *state*. No physician forgives a *disease*. A child disobeys its parent and enters upon a course that destroys health. A deadly fever is the result. He sends for his father and is forgiven for his acts of disobedience, yet no rational man would say that is all he needs; no sane man would say that you can forgive disease. He needs to be *healed* as well as forgiven. The forgiveness of the father does not cure the sickness. He needs something beyond that —another work that requires a physician.

But when it comes to man's soul, the same fact is still more evident. The son contracted his disease, but we *inherit inbred* sin; *we are not responsible for its existence in our souls.* Not being responsible for it, we are not guilty because of it. We are guilty only when we knowingly commit actual transgression.

(3.) *A penitent sinner desires pardon for actual sin so much that he rarely, if ever, at all thinks of inbred sin.* His guilt being on account of actual transgression, he hastes to get rid of the condemnation, by applying for immediate pardon. That is all he thinks of at that time. He is like the ancient fugitive escaping to the City of Refuge. He has no time to think about the state of his health; he is anxious to get into the city ere the manslayer cuts him down. So an unconverted man, convicted, sees only his sins that condemn him. Inbred sin does not condemn him. Justice will cut him down for his actual transgressions, and so his

only plea is for forgiveness for actual transgression. No one ever thinks, in praying for him, to do more than to pray that his sins may be forgiven, and his heart regenerated, and the witness of the Spirit given him.

(4.) *So absurd is the idea that inbred sin is removed at conversion that those who maintain this heresy never testify definitely to the fact.* It is customary for those who say God has done a complete work for them in conversion, if asked if all evil tempers and desires have been removed from their hearts, to hesitate and stammer and equivocate. While, if you ask the same persons if they have been converted, they reply, "Yes," without a moment's hesitation. In the latter case, they have the witness of the Spirit to the fact of their acceptance with God. In the former they have not the witness of the Spirit; God does not uphold them in their testimony, and hence they cannot give an unhesitating answer. They break down. Mr. Wesley said that

while there might be persons who had received such a work of grace at their conversion, he had never heard of one. If there be any such well-authenticated cases, they are remarkable examples, such as are not met every day, and our leaders in Israel ought to turn their attention to such exceptional instances that were never known in the Church for centuries, and examine and get at the secret of this wonderful phenomenal experience.

5. *The absurdity of this is seen in the fact that no one ever instructs penitent sinners to ask for the removal of inbred sin at conversion.* A convert gets just as far as his faith takes him. He is told that by trusting Jesus, his sins are forgiven. He believes on the testimony of others, and of the Word of God. He could not believe for the forgiveness of sins unless he had some instruction on that point. "Faith cometh by hearing." If he had never heard that God is willing to pardon sin, he would not have applied. And

the reason that sinners do not have the roots of sin all extracted at conversion, is, they have never felt the need of it, have never been instructed as to its necessity, nor that God wants to do it at that time; hence do not believe for it; and as salvation comes only by faith, not having believed, they do not receive what they do not expect.

We may, before closing this chapter, stop to notice the objection usually raised at this point. It is often said: "I gave my all to God at conversion, and He did the whole work for me then. When God does a work, He does a perfect work. He does not do any half-way work." This sounds very plausible and very reasonable, but it is an unfair statement. It assumes that other people accuse the Lord of performing only a half-way work, which is not the case. God does perform a perfect work at conversion. He *perfectly converts*. And we can find no passage where He promises more than that at conversion.

But perfect conversion is not perfect cleansing. He must be converted to see the spirituality of God's law. *That* he cannot see in his sins. For he is "dead in trespasses and sins." He must have new faculties, in order to see the spirituality of God's laws. He is converted in order to put him where he may intelligently see the loathsome corruption of inbred sin. To those who say God always does it all the first time he touches, we would point to the healing of the blind man, who at the first touch saw men as trees walking; at the second touch he saw clearly. Christ did not do the whole work of healing in his case first, but worked perfectly as far as He wished to go in the first work. And He touches the soul in conversion, in order to prepare it for something more. The record teaches that He did not create all things in one day. But He made each day's work perfect in itself, and a preparation for the next day. Would it not be better to consult Scripture, the ex-

perience of the ages and reason, than to assert such theories that cannot be sustained?

6. *People who assert that there is no inbred sin in believers cannot be consistent.* We give an illustration of a single denomination. When converts had come in the past complaining of inbred sin, they had said, You must endure that all your life. When the contrary began to be preached, and a way of deliverance was pointed out, we are told that the same leaders who had preached "You must endure it," now turned round and said, "you were delivered from it all at conversion." They had rather deny the sickness, then take the medicine.

CHAPTER IV.

INBRED SIN REMOVED BEFORE WE ENTER HEAVEN.

It is hardly necessary to dwell at length on this topic. We are writing to those who do not accept the sensual heaven of the Mohammedans, nor the gross heaven of Paganism, but who believe in the heaven of the Bible; the home of the pure and holy; to those who believe in a God who is holy; who invites men to become His children, in order that they may dwell with Him forever. Hence: —

1. *From the very nature of the case, inbred sin must be destroyed in order to live with Him.* To suppose it possible to dwell a moment in His presence, with His angelic hosts and the spirits of just men made perfect, with any

sin in us, is an idea too incongruous to be mentioned. These angelic hosts, we are told, cry, "Holy, holy, holy, is the Lord of Hosts!" Now "how can two walk together except they be agreed?" No soul can live in perfect accord with a holy God who has the least of sin in him; for God cannot look upon sin with the least degree of allowance. He can never be pleased with it, and if He should admit it into Heaven in any form, it would destroy the very idea of Heaven, which is the abode of the pure and the holy. It would be a surrender of the Divine aversion to sin.

2. *We know this from the teachings of Scripture.* The Revelation declares of the Heavenly City: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie" (Rev. xxi. 27). The Apostle declares: "Without holiness no man shall see the Lord." David asks, "Who shall ascend into the hill of

the Lord, or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully." From the nature of the case, and from the express teachings of Scripture, we know that inbred sin must be removed before we enter Heaven.

CHAPTER V.

INBRED SIN DESTROYED. WHEN? WHERE?

BEFORE we enter Heaven. All intelligent Christians admit it. How soon before?

1. *Not in any future purgatory.* The Roman Catholic Church has invented the dogma of purgatory as the only consistent way out of a dilemma. It refuses to believe that indwelling sin can be removed in this world, and so has recourse to future fires of purification, to prepare us for Heaven. Akin to this is the teaching of Restorationism. The Roman Catholic Church is more consistent than many Protestants. We, as Protestants and evangelical Christians, deny purgatory as contrary to the Scriptures, and as detracting from the doctrine of the atonement of Christ. We believe that the Scriptures teach

that "departed souls go immediately, at death, to a fixed state of happiness or misery." "Blessed are the dead that die in the Lord from henceforth" (Rev. xiv. 13). "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. xxii. 13). As believers in the Word of God, we have found that it must be removed ere we enter Heaven.

2. *Inbred sin not destroyed by death.* We do not believe in purgatory; we are forced, then, to one of two things. *Inbred sin is removed while we are dying, or before we die.* Let us look at the first thought. Is it removed while we are dying? Surely no one has a right to say it is at that time, unless he has good reason for it, founded on Scripture or experience. What we *think* in the matter does not help the case. One thing is certain, there is no good reason to suppose that

it is removed by death, unless there be something intrinsically powerful in death. Death contains nothing in itself antagonistic to sin. In fact, death is the *result* of sin. The result cannot destroy the cause. Death is privative; that is, it is simply the absence of life. To make death the destruction of sin, is to be like the ancient heathen who believed sin was in matter, and not in the soul, which is absurd, and would destroy all human responsibility. The separation of soul and body (which is all there is of death), will not purify the soul; there is nothing in any way connected with death that destroys sin, and no candid man will assert it unless he has some proof to offer. "Death came by sin"; but sin's destruction does not come by death. Death is said, in the Scriptures, to be our enemy; but if death should destroy sin, it would be one of our best friends. But "the last enemy that shall be destroyed is death." Our other enemies will, then, all be

destroyed before the resurrection morn. Sin will be destroyed therefore, before that time. If it is certain that inbred sin is destroyed in the hour and article of death, yet even then it is not death that does it. Almighty power must do it even then; and if God is able to do it then, He is able to do it before that time. Does Christ have to employ death as an assistant in the destruction of sin? Can He do it only when He can get us where the world and sin can no longer tempt us? What absurd notions these are! Some doctors can put an end to disease only by killing the patient; but the Great Physician can kill the disease of sin, and allow the patient to live in this world in better health than ever. And if He cannot do it directly by a stroke of Almighty power, then no one can. for —

3. *Inbred sin cannot be removed by human power.* All schemes that promise to remove it by culture, are a failure. People have said

educate, culture, polish, and men thus developed will see the heinousness of sin and shun it. But there are no converts of this theory who confess it is done. The most highly educated will lose his temper as easily as one who is not. The most refined will feel as angry inside as any other, even if he represses it. To educate and polish a bad heart will not take out pride, but usually inflates it the more. Polish a black heart, and it is simply a black heart polished. It is in vain to say I will not henceforth feel ugly, or be covetous. It is *there* just the same, after all effort. How many times men have said, in their hearts, "It is wrong for me to feel as I do, and I will try to get above it." Yes, but it is there, even if you get above it; if you do not give way to it. Preventing dynamite from exploding does not remove it. Something else must be done. All theories of culture or naturalism only discredit Jesus, the Sin-destroyer, and pronounce His mission a failure.

4. *Almighty Power is the only remedy that will destroy inbred sin.* The Maker of the heart created it pure; His work has been impaired by an enemy, and only the Almighty can put the heart right and keep it so. He who created the heart "in righteousness and true holiness," alone can restore it. The Scripture is very plain on this point; so plain that skeptics and opposers admit that is the teaching of the Bible. The prophet Zechariah says of this dispensation: "In that day there shall be a fountain opened to the house of David" (to the Church), "for sin and for uncleanness," both the outward and inward (chap. xiii. 1). "He shall redeem Israel from all his iniquities." From *all; i.e.*, inward and outward (Psalm cxxx. 8). "Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases" (Ps. ciii. 3). Here actual and inbred sin are taken away. "Speak ye comfortably to

Zion" (the marginal is, "Speak ye to the heart of Zion" — nothing would comfort the heart of Zion more in these days than to know that inbred sin may be destroyed), "and cry unto her that her warfare is accomplished; that her iniquity is pardoned; for she hath received of the Lord's hands *double* for all her sins" (Isaiah xl. 2). Sin is double, — inward and outward, actual, original, — so we need to receive *double* to get rid of it all. That is just what the Church have been singing all these years: —

> "Be of sin the *double* cure,
> Save from wrath and make me pure."

The second line explains the word "double" in the first line. We propose to take our salvation "double"; and this book is written to persuade others to accept the "double cure." When the leper was cleansed the priest took of the blood of the trespass offering and put it on the tip of his right

ear, and upon the thumb of his right hand, and the toe of his right foot, thus typifying the blood of Jesus as shed for the justification of the sinner; then "the second time" he took oil and placed it on the blood-stains on the ear, thumb, and toe. It was *oil upon the blood*. Oil was used in healing disease among the ancients, and oil is a type of the Holy Spirit; thus was the entire cleansing of the sinner, *after* his pardon by the Spirit, typified (Lev. xiv.). "Thou shalt call His name Jesus, for He shall save His people *from* their sins" (Matt. i. 21).

John speaks of two baptisms; one with water for the remission of sins, the other "with the Holy Ghost and with fire." He explains in the next verse that it is to be for purification. Fire purifies, removes dross. Jesus said, "I am the vine, ye are the branches": that is, every one who becomes a branch, becomes so by conversion. Then He says: "Every branch in me that beareth

fruit He purgeth (purifieth) that it may bring forth more fruit" (John xv.). Here, then, we see that we are first made Christians (branches), and then cleansed, in order that all sour sap may be removed, that we may the better bear fruit. In John xiii. Christ said to the disciples: "He that is washed, needeth not, save to wash his feet, but is clean every whit." They were clean, all but their feet. If their feet had been clean, they would have been clean every whit. Dr. Adam Clark says it is certain they took a bath before this supper (see his note on John xvii. 1). Now they needed to have the remaining defilement of the feet cleansed away. Here are two washings, one of regeneration, the other of the feet (typifying the extremities of our being). Washing was always symbolic of heart cleansing among the Jews. Dr. Lyman Abbott says, on this passage, in his notes on the New Testament: "It treats of the double cleansing wrought

by Christ, — the washing of the whole nature in regeneration, and the cleansing of specific sins in sanctification." If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (John i. 9). If we neutralize the last part of this promise, we must the first. We must treat it just as emphatically and definitely as the first. If we say it is visionary, so is the promise of pardon. If we say it cannot be, so must we say of pardon in first part of verse. If we say it is gradually done, so must we say of pardon, in first part. If we say we can never be certain of it, so must we of the first part of the promise. If we say we cannot be cleansed from all unrighteousness in this life, we vitiate the first part, that says we may be pardoned. This passage is a hard one to those who limit this power of God. Let us beware how we bring Scripture *down to our opinions*. But are there any instances in Scripture that

show this? Yes; their number is legion. Gen. xv. tells us the time when Abraham was justified by faith. Two chapters on, God said: "Walk thou before me, and be thou perfect." Abraham proposed to obey, and we see a change in his nature right there, all hindrances to his serving God with a perfect heart were removed; for we see that his name was changed. Names always stood for character in the Old Testament. *And a change of name meant a change of character.* His character was farther changed, although justified, in the fifteenth chapter.

Jacob became the Lord's at Bethel, as the account plainly indicates; for he and the Lord made a covenant. Inbred sin remained in his heart in the form of covetousness. At Peniel he commenced to pray to be delivered from Esau; but like many a soul to-day, while in prayer God gave him a view of self, and he forgets Esau, and prays for himself. "I will not let thee go except thou bless

me." He is blessed, and his name and character changed by the Almighty One. Speaking of it in Gen. xlviii. 16, he tells us that he was redeemed from *all evil* at that time. So Isaiah, the prophet, had his lips touched with a coal from the Holy Altar, and the seraph who laid it on his mouth said: "Thine iniquity is taken away, and thy sin is purged." He had all the hindrances to his preaching the Gospel taken away (Isaiah vi.).

David so believed in being saved from inbred sin, which took the form of lust in his soul, and caused him to commit adultery, that after praying for forgiveness of inbred sin, he cries: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." And again: "Create in me a clean heart, O God." David's theology was sound. He did not pray for an impossibility; but he was cured of his bosom sin. The baptism of the Holy

Ghost, at Pentecost, destroyed the fickleness tending to backsliding, envies and jealousies, of the disciples. Their names had been written in heaven before this (Luke x. 20). They had cast out devils and preached the Gospel by Divine commission. Christ had said that they were not of the world (John xvii. 16); and yet they needed inbred sin wholly destroyed. Peter tells us what they got at Pentecost in Acts xv. 9, while explaining another point, — that their hearts were purified by faith. At the great revival at Samaria, under Philip (Acts viii.), although many were converted and baptized, yet the disciples came down, and God imparted to these converts the Holy Ghost to purify their hearts, just as He did to the disciples at Pentecost.

Cornelius was "a devout man, one that feared God, with all his house, which gave much alms to the people, and prayed to God alway" — a man of whom Peter said, he was

accepted of God: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted of Him." Cornelius would, in this day, be invited to join any of our churches, and be considered a pillar of the Church. *We wish the whole Church were up to Cornelius' experience before Peter came to him.* But he still needed the Holy Ghost. Under Peter's preaching, he received the Holy Ghost; and the last remains of inbred sin were purified away. (See Acts xv. 9, which shows that he got just what the disciples did at Pentecost.) The Church at Corinth were brethren, yet carnal (1 Cor. iii. 1). Inbred sin took in them the form of envy and jealousy, the source of all their troubles. They needed it removed. Paul had preached to them, and grace had converted them. He writes: "And in this confidence I was minded to come unto you before that ye might receive a second benefit." *Grace* is the marginal reading (2 Cor.

i. 15). And in the seventh chapter, first verse, he urges them to cleanse themselves from "*all* filthiness of the flesh and spirit." In the twelfth of Hebrews, Paul, talking to "brethren" — not unconverted men — says: "Lay aside every weight, and the sin that doth so easily beset you." The figure is of a runner in a race, throwing off his garment that hindered him. The sin that just fits us, as closely as a well-fitting garment, is to be thrown aside. Inbred sin fits just that way. Paul prays for the Thessalonian Church, of which he says in chap. v. 1, "which is in God the Father, and in the Lord Jesus Christ," which had not backslidden, and yet had a lack in their faith, as he says in chap. iii. 10: "Night and day praying exceedingly that we might see your face, and perfect that which is lacking in your faith." They seemed to be troubled with doubts; inbred sin caused a weakness of faith, and they needed inward lust removed. He prayed that this *best*

Church that he ever founded might be sanctified wholly (1 Thess. v. 23) : that is, cleansed from inbred sin and filled with the Holy Spirit. (That is the meaning of entire sanctification.) We see, then, from these passages of Scripture that there is a work of grace, after conversion, definite and explicit. The hymnology of the Church, which is experience, teaches the same thing. Charles Wesley sings, hymn 486, "Methodist Hymnal": —

> "Speak the SECOND time, be clean.
> Take away my inbred sin."

And again, hymn 491, "Methodist Hymnal":

> "Let us all in Thee inherit,
> Let us find that SECOND rest;
> Take away my bent to sinning."

In the volume of hymns published by the Wesleys in 1749, is this stanza :

> "Unfold the hidden mystery,
> The SECOND gift impart;
> Reveal Thy glorious self in me,
> In every waiting heart." (p. 195.)

Not to save us from our inbred sin is a reflection on either the ability or the willingness of the Lord. We are not of the number who dare "limit the Holy One of Israel." Let those who will, take the responsibility of denying that the power that created a universe, and upholds it, cannot keep a human soul clean. The objector says: "I believe He is able, but not willing." That is, then, a reflection on His character. If He is able to cleanse us from the sin which we hate, and which *He* hates more than we, and yet we say He is unwilling, we reflect on His character of holiness and mercy. We the same as say, He is pleased to have us go on, defiled by sin. We make a holy God pleased to have His children unholy, when we read that He has given unto us "exceeding great and precious promises" that "we" might be partakers of the Divine nature, "*having escaped the corruption that is in the world through lust.*" No. God is not pleased to have any of the

works of the devil in His children. God is pleased with the plan of salvation. But He could not be pleased with a plan that did not liberate from all sin; for, to be pleased with such a plan, would be to be pleased with sin, which is impossible and absurd. We have simply quoted a list of passages proving two operations or works of grace. We have not time to quote farther the passages that treat of the entire extinction of sin in this life; their number is legion, all through the Word of God. They may be summed up in one idea. Jesus, the perfect Physician, whose remedy is adequate to every disease of the soul, *at the very time of the sickness or disease.*

5. *God destroys inbred sin instantaneously.* We have already shown that the Bible and experience go to show that it is not destroyed wholly at conversion. We have shown that we cannot enter heaven with such a state of heart. It must be renewed, then, while we are alive. Some go as far as this with us,

but stop here, and try to believe that God does this gradually. But there are two remarkable facts that cannot be satisfactorily gainsaid: —

1. *There is no Scripture that teaches that Christ gradually destroys sin.*

2. *There are no witnesses to this theory.* People who have taught, and tried to believe the gradual theory, find that, after years of struggle with temper, it is just as quick as ever. We never yet heard or read of one who testified that Jesus, after so many years of waiting and praying and believing, has gradually cleansed their hearts from all sin. But we do hear of thousands who declare it was done in an instant. And why not? Has not God the power to do it instantly? Who will say He is unwilling? And as we look still farther and see that it is done by faith, — that all the salvation we ever get is by faith, — that our salvation is according to our faith, — and when we remember that faith is an

instantaneous process, salvation that comes through faith is also instantaneous. When our faith comes to the instantaneous point, then comes salvation. Salvation never comes at any other time. It is impossible to gradually believe, so that we doubt less to-day, and believe more than yesterday.

Here is Mr. A, of whom we say: "I have some doubts about his integrity." In other words, we do not quite believe him. And we never can be said to believe in him unless we cast away all our unbelief. We can never be said to trust God for salvation until we throw away all our unbelief.

While we doubt *at all*, we do not believe; it is only by unmixed faith that we are saved: "Whatsoever is not of faith is sin." Mr. Wesley says on the point of instantaneous faith: "What is *time* necessary for? It must be either to do or suffer. Whereas, if nothing be required but simple faith, a moment is as good as an age."

The Scripture gives us no warrant for purification of sin save by faith. "*Purifying their hearts by faith*" (Acts xv. 9), "sanctified by faith" (Acts xxvi. 18). Says Mr. Wesley, in his sermon on "The Scriptural Way of Salvation": "If you seek it by faith, you may expect it *as you are;* and if as you are, then expect it *now.* It is of importance to observe that there is an inseparable connection between these three points: expect it *by faith;* expect it *as you are;* and expect it *now.*" If God can destroy it at death, He can an hour before death; and if an hour, then a year as well.

6. *Growth in grace will never destroy sin.* There are many who do not enjoy the Scriptural theory of faith. They say when it is mentioned: "We believe in growth in grace." As if God intended to destroy inbred sin in that way. Growth in grace is all right in its place, but it is not in growth to destroy sin. The growing apple on the bough will never

outgrow any speck of rot in it. Both will grow together until harvest if there is health enough in the apple to endure it; if not, it will all turn to rot. A patient with a cancer needs something besides development; he needs the poison removed from his system. There is much misapprehension as to what growth in grace is. Many, who say they believe in growth in grace, cannot give us a Scriptural definition of grace. They seem to look upon it as an outside agency, neither human nor Divine, that is unconsciously at work in the heart. Others seem to think it means human doing or faithfulness that will gradually wear away sin, as falling water wears away the rock. Grace means "favor." In Scripture, wherever we find the word grace, the sense will be the same if we substitute "favor," — the favor God bestows on us. Jesus "grew in favor with God" (Luke ii. 52), — same Greek term (*karis*) that is, in other passages, translated "grace." Christ

grew in "grace" (favor with God), but it had nothing to do with outgrowing inbred sin, for He had no inbred sin to outgrow. And that is what we are to do to grow in favor with God, and in the knowledge of God; but it does not refer to outgrowing sin. But some will start back and say, Christ had no inbred sin, and it is sacrilegious to compare His experience with ours. Not so. We are to grow in favor with God as He did, after we are freed from inbred sin. We grow tardily before that. The same things are said of the believer's experience and of Christ's experience all through the New Testament. They are both born of the Spirit; both baptized of the Holy Ghost; both crucified, the one for sin, the other to sin (see Romans vi.); both are resurrected from their death of crucifixion. "If ye, then, be risen with Christ, seek those things which are above" (Col. iii. 1). We are told to "let this mind be in you which was also in Christ Jesus." Hence it is

not presumption to say the growth in grace is the same in *kind*, in Christ and all His brethren. It was growth of His *human* nature. Says Adam Clarke on this passage: "From this we learn that if a man were as pure and perfect as the man Jesus Christ Himself was, yet He might, nevertheless, increase in the image and consequently in the favor of God. So the point is established by Scripture that growth in grace may take place where there is no sin; that growth in grace does not mean growing less and less sinful each day. For it was not so in Christ. No man can be in favor with God who does not believe His Word. For, "Without faith it is impossible to please God." We cannot retain favor or grace with God if, when we read such promises as, "purifying their hearts by faith," we then refuse to believe that our hearts may be purified by faith, and expect it by some kind of a growth. Growth is a development of holy forces in the soul, not a

conflict between holy and unholy forces. The latter would be conquest, not growth. If we expect to grow in favor with God, we must not limit His power by denying His great promises. There is neither a gradual pardon nor a gradual cleansing mentioned in the Word of God. As we advance in Christian experience, God shows us new experiences, as within the possibilities of Christian life. We are to enter on them as fast as we are ready for them. He convicts us of our needs and opens our spiritual eyesight; and we receive, by faith, these experiences, so that we go on "from grace to grace." The Apostle seems to have this in mind when he writes to the Romans (v. 1): "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Here God shows us the grace, "favor" of justification, which we enter by faith. If we are true to the light of this grace, He shows us another grace after justification. "By whom, also, we have

access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God" (verse 2). Here the favor of God is shown as a state where we may stand and rejoice; the hindrance to our standing being removed (inbred sin is the hindrance), the standing grace of a clean heart is the grace spoken of here, where we shall be more likely to stand firm and joyous. This state we see by the text is entered by faith; and so the way to "grow in grace" is to *get into* each grace, first by faith, then keep believing God, and we shall keep growing in favor with Him just as a son who loves and trusts and obeys his father grows in favor or grace with him. *For the moment we stop trusting God for more of His salvation, we are not growing in grace.* This being true, growing in grace is trusting God for deeper, richer experience as fast as He gives us light on privilege, receiving it by faith, trusting Him to destroy the sin as soon as He shows us our privilege. Why do

not more people grow constantly in the Divine favor? Because inbred sin so tempts them to disbelieve God that they often disobey Him, — believe for a little time, then doubt and lose the favor of God, — then cry for forgiveness, and get favor again. Thus they lose many higher experiences, because they have to go over the same ground as they did to get converted. But the man who constantly believes, constantly grows in favor. The Bible says: "According to thy *faith* be it unto thee," not according to thy development.

CHAPTER VI.

THE PRESENT DESTRUCTION OF INBRED SIN A GREAT ADVANTAGE.

1. *God wants Holy people on earth.* It has doubtless occurred to the thoughtful reader to ask the question: What has become of those who have died so triumphantly in the faith of Christ, who never knew it was their privilege to be freed from inbred sin? We reply that every honest soul, living up to all the light he has, will be saved. If he is a heathen in Africa, rejecting no light, living as well as he knows how, he will be saved. If he be a Christian, living up to a greater light, he will be saved. No man is responsible for any more light than he has; but all have some light, and are responsible for that. "This is the light that lighteth every

man that cometh into the world." Paul tells us how all are judged. "For as many as have sinned without law, shall be judged without law; and as many as have sinned in the law, shall be judged by the law" (Rom. ii. 12). They who have been true to their light will be saved. If they have not heard of their privilege to be cleansed from inbred sin, they did not reject it. If they had seen their privilege, felt it a duty, and then refused, they would have gone into condemnation, and lost their standing with God. We believe that the wonderful experiences of the death-bed of God's saints who never understood it to be their privilege to be cleansed from inbred sin, are experiences in purification of heart, to make them "meet to be partakers of the inheritance of the saints in light." God purified their hearts in the dying hour. *But God wants holy people on this earth as well as in heaven.* He wants His children to reflect Him here. "Let your

light so shine that men may see your good works, and glorify your father which is in heaven." We cannot reflect Him unless we are holy. And He therefore says: "Be ye holy": a command that can no more be modified or weakened, or made to refer to the next world, than, "Thou shalt not steal," or the command to repentance.

2. *This experience is religion made easy.* Candid people have asked the question: "Why do I need it? I commit no wilful sin now." Thank God for that. We wish the whole Church were living in that experience. But even if we are not consciously breaking any of God's commands, we find it difficult, at times, to keep some of them; for instance, to love our enemies, because of tendencies or tempers that rise in our souls. If they were not there, it would be easier doing God's will, and we should not be in so much danger of backsliding and final apostasy. If the enemy inside were cast out, we should have

more time to wage aggressive warfare against the devil. We may be able to contend against tramps, but it takes too much time and strength; better send for the police. When inbred sin troubles, send for the Sin-destroyer, Jesus. We are called to a nobler warfare than to be simply holding the fort and fighting internal enemies. "The weapons of our warfare," Paul tells us, are "mighty, through God, to the pulling down of strong-holds." And one great reason why the Church is so powerless to-day as a factor in the great contest with Rum, Romanism, and the tides of Anarchy is, that so much time is spent in contest with inbred sin. It is hard to carry on a civil and a foreign war at the same time. It is time that we were less conservative, and pulled down more strong-holds. Christ says, "His yoke is easy and His burden light, and ye shall find rest unto your souls." And yet because of inbred sin many find it hard work to keep the com-

mandments of God. Let morality, and culture, and moral reform (which work through the unaided will of man), repress the passions of the soul, as they often do; but let the Church of the living God, by His power be inside what they want to *appear* to be on the outside. Let us "*be* holy," for it is the great safeguard and help in *acting* holy.

3. The destruction of inbred sin is the great help to growth in grace. It removes from the heart those things that hinder growth in grace. A corn-field will grow with weeds, but better without. Inbred sin is the weed of the heart; it tempts to doubt, and then comes wavering; it tempts to proud thoughts, when there ought to be humility; and then comes struggle. Now you have had planted in your hearts the life of the Spirit, let God uproot all things that sap the energy of the soul, or distract its thought or attention.

4. The destruction of inbred sin demon-

strates the power of God to save from hell. Hell is the result of sin. If a physician could not save from the disease, it would not be expected that he could save from the results. If a physician should say to a patient in Spain, suffering from cholera, "I have a sure cure; but shall have to take you to America where people do not have the disease," the patient might well hesitate and say: "If you cannot cure me where I am sick, I am afraid to take the voyage, lest I die on the passage, or lest you cannot cure me in America." If Christ cannot cure from the disease of sin in this life, how do we know He can in the life to come save us from the results of the disease? If He cannot save from sin, are we sure He can from hell? We may well fear in that case; but when He saves now from sin, we are sure He can from hell, and we are relieved from uncertainty as regards the future. It is time that we recommended Christ in a higher degree than as an advo-

cate who gets us free from the consequences of sin. He is a perfect physician. *Yet many look at the atonement as simply an easy way of escape from hell*, while we may go on not saved from sin. Christ died to *destroy the works of the devil*, chief of which is sin. The objection has been raised: "If inbred sin is destroyed, how can it spring up again? Would not the springing up show that it was repressed?" The answer: not at all. No state of grace is invulnerable if we do not propose to be true to God. But we will ask the objector one question. We believe Adam was created free from inbred sin. How did inbred sin find a being in him? Certainly it was not there before. Hence it is possible for tendencies to sin to spring up in a heart where once they did not exist. But let us be careful and not make "figures go on all fours," but keep to the facts.

POSTSCRIPT.

We have striven hitherto to avoid, as much as possible, all technical and theological terms. Suffice it to say, we have been treating in this book of the negative side of entire sanctification; namely, the destruction of inbred sin. When God has accomplished that by a stroke of Almighty power, and the heart has been made clean and pure, then He fills it with His fulness. This latter is the positive side of entire sanctification. This is what Paul exhorted the Ephesian Church to obtain. He says: "Be filled with the Spirit." The only reason that God does not fill all Christians is, that inbred sin has not been all cast out. Entire sanctification then is the fulness of God dwelling in a pure heart.

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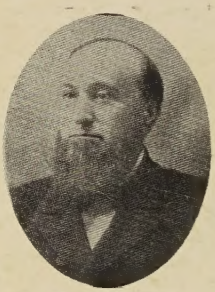

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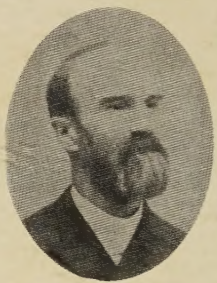

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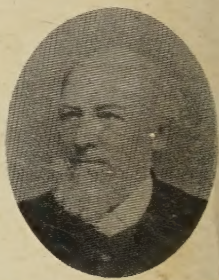

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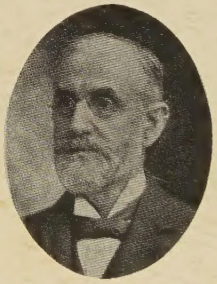

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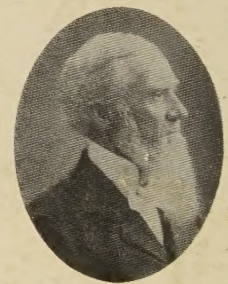

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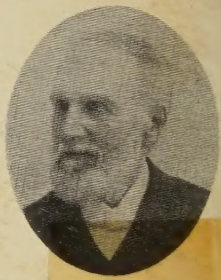

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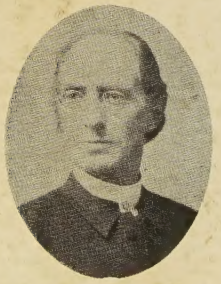

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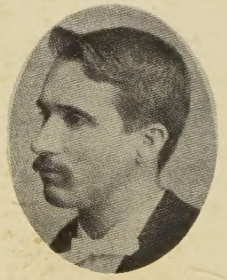

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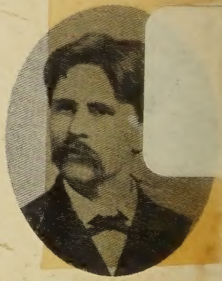

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